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The  
Relations Between the Church  
AND THE  
Associated Charities,  
—BY—  
ROBERT TREAT PAINE, ✓  
President of the  
ASSOCIATED CHARITIES  
of Boston.

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Office of the Secretary,  
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1 Joy Street.  
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# THE CHURCH SOCIAL UNION.

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**Objects.** 1. To claim for the Christian Law the ultimate authority to rule social practice. 2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time. 3. To present CHRIST in practical life as the living Master and King, the enemy of wrong and selfishness, the Power of righteousness and love.

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## The Relations Between the Church and the Associated Charities.

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This subject has deep interest today for practical men in the thick of the fight to improve the conditions of life. Hardly yet do we appreciate the magnitude of the task to deal with the problems created by the rapid growth of great cities, the wretched lot of working people in slums, in mines, oftentimes in despair of finding even any such vile shelter or chance to work; yet enough to make us feel sure that success in this tremendous struggle to save civilization from failure, to improve the lot in life of the masses of the people, is only possible if the great forces work together in completest co-operation. The Church, now and always the mightiest power in the world, must not be content to teach the love of God and ignore men's needs and woes. Nor can charity deal with men's woes and needs, except in impotence, unless inspired by the Church. Religion and charity must go hand in hand. Religion without charity will freeze to death. Charity without religion will grovel in the mud. Divorce means paralysis of both. Only in union is strength. Perfect union is essential and will be blessed with success. Without God, man is dust. Without man, God was not content. God has offered Himself to man in revealed love, in His Son, to help man up in this world and the next. Man at his best rejoices in infinite

joy to know of this offered love and strength. Moral suicide if he refuses to accept the aid or lets the spiritual powers of his nature grow atrophied by neglect, so that they can neither see or know God. Superb vitality if he opens his nature to the instant inflow of God's Holy Spirit. Who then can help seeing that man must seek God and God's help if he will live grandly or work successfully. The tasks of earth are too hard for man alone. Man therefore, when in Charity he proposes to uplift mankind, must consciously seek God's help. Charity and the Church must co-operate.

### I.

Presently let us survey the variety of new needs of suffering or sinful men, that we may try to get some conception of the task set before Church and Charity; but before doing so, I ask you to render homage to the newly discovered social conscience which has discovered these needs of men who are down and which claims the loyal service of all, in efforts of reform.

But before this social conscience was known, how did good men deal with human need? In two ways, ignoring it, men sought personal piety. Relieving it, they aggravated it by most unwise methods.

Look at two typical and fascinating pictures of old life which history has brought down to our day. First, let me invite you to quaint old Bergamo, perched on its hills in north Italy, a bit removed from common paths and unspoiled. Climb the citadel; enter the grand old Cathedral; admire the exquisite carving of the old oaken stalls around the chancel till your eye rests on that which portrays Charity: A lovely arm from above is dropping coins which a group of boys eagerly struggle to get; the pious donor does not see even if she cares who secures her bounty; two young students stand by, looking on and learning the beautiful lesson of Charity. *Undiscriminating* charity

shall we not call it now, we who know that such temptation to pauper life creates more evil than the alms relieve?

Next, go with me on the most interesting excursion in Europe, to the Convent La Grande Chartreuse, in the hills of France, founded by St. Bruno 800 years ago, where the rule of silence, except on Thursdays, with midnight service from 12 to 2 daily for all these ages fed and still feeds the fervor of devotees, who seem to care for nothing but personal piety.

Does it not surprise us that a quarter of a century ago vision of the mighty spirit of his own day was so obscured to the critical soul of Matthew Arnold by this relic of effete life, where religion in seeking God walled itself away from sight or sound or sympathy of outer world and human woes, that he could write in his most beautiful poem, "La Grande Chartreuse,"

"The kings of modern thought are dumb ;  
Silent they are, though not content,  
And wait to see the future come.  
They had the grief men had of yore,  
But they contend and cry no more."

Even while Arnold uttered this wail of despair, were not the kings of modern thought girding on armor with clear vision and inspired guidance from on high for the service of brother man in all his countless forms of need? Were not Kingsley and Robertson and Spurgeon and Pusey and Maurice in England, were not Phillips Brooks and Beecher and Lyman Abbott in America pouring out messages of God to man in irresistible power of summons to join wisely and mightily in the supreme task of uplifting the masses of mankind from their low estate?

Marvellous contrast. Profoundly interesting epoch. Dividing line and watershed of two empires; the old and the new; Arnold at La Grande Chartreuse looking back at effete forms of piety and vital energy, portraying the kings of modern thought as dumb, even when already the



kings of modern thought were shouting trumpet-tongued the words of God to an awakening world.

Let the dead past bury its own dead. Old methods are exploded. Personal piety is too selfish. Indiscriminate alms-giving is impotent or worse. The new charity created by the newly discovered

## II.

### SOCIAL CONSCIENCE

makes supreme appeal to all who have aught to give, to share it with all who need. Personal service is the corner stone of the new temple of man. "Not Alms but a Friend," was the hint for the Associated Charities I announced on December 29, 1879, and it has been approved on two continents.

London began in 1869 the new work of Organizing Charity appalled by the fact that the mere distribution of relief to the extent of millions of pounds sterling yearly was aggravating the evil. The movement swept through Great Britain and crossed the Atlantic. In over 200 cities of America and many towns it has created an atmosphere of judicious, devoted, personal service.

What was the scope of the new Charity? Everywhere heretics supposed as some still imagine that mere *physical relief* is the chief thing. Wretched fallacy, founded on contemptuous ignorance and indifference as to man's wonderful nature and infinitely varied needs. How to explode this fallacy was our first task in Boston. I cast my thought into this apothegm;—

"Alms are not the whole of Charity.

Charity must do four things:

- I. Relieve worthy need promptly, fittingly and tenderly.
- II. Prevent unwise alms to the unworthy.
- III. Raise into independence every needy person, where this is possible.
- IV. Make sure that no children grow up to be paupers."



Octavia Hill—who for more than a generation has gone in and out of the homes of the London poor as a ministering angel and has done more than any person living or who has ever lived, to improve the homes of the very poor; to teach wise methods; and to lead and incite gentlemen and ladies in England and America to efficient work in this cause, till now she is recognized as the chief apostle and wisest teacher, as well as the most devoted personal worker among the poor—Octavia Hill wrote, out of the depths of her love for those in trouble and of her experience in caring for them, words well worthy of being read once each year by every worker in charity, and especially by every minister and by all Church visitors among the poor. For they are the words of wisdom, based on experience and love;—

“ But the gift you have to make to the poor, depend upon it, is the greatest of all gifts you can make—that of yourselves, following in your great Master’s steps, whose life is the foundation of all charity. The form of it may change with the ages; the great law remains. ‘Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away.’ But see that you give him bread, not a stone. . . . My friends I have lived face to face with the poor for now some years, and I have not learned to think gifts of necessaries, such as a man usually provides for his own family, useful to them. . . . I cannot help thinking that to give one’s self rather than one’s money to the poor, is not exactly turning one’s face from him.”

Out of this root of personal service—largely precluded from mere almsgiving, lest our poor human nature should be limited to it and thereby blighted—has grown the vast tree of the new charity in its superb proportions. Not that its fruits are yet equal to the healing of the nations or are indeed potent to cure or prevent many evils of the wretched. But charity recognizes the full measure of its infinite tasks. Charity no longer whispers its suppliant appeal but proclaims trumpet-tongued its peremptory commands. Charity no longer begs a few old women to potter

round with baskets of broken food, but lays its edict upon all, young and old, men and women, and especially delights to muster in as its chosen recruits the strong young men as they issue from the opening gates of great Universities, superb in their training of mind, body and soul, vaulting in their ambition, eager to get their strong arms on to the rigging and rudder of the ship of state.

The glory of the new charity is that it attracts the elite, strong men and noble women, just in proportion to their strength and nobility of nature. Runts and the common herd may grovel on absorbed in common things. Great causes need and attract great men. God wants the giants. No phase of recent years is so full of promise and potency of better things to come as to the fact that our Colleges devote such earnest study to social problems and that leading young men, and women also, come out into life with burning zeal to battle for the right and uplift the weak and improve the conditions of wretched life.

Yes, Charity, with its trained legions of strong men in schools and colleges and out of them, in the ranks of labor as well as the students' study, women too vying with men in work and thought and leadership, is the ruling force. Charity smites open hide-bound individualism till social forces are free to expand and rule. Charity brings to birth the social conscience, the new potent ruler of life. Charity explodes the heresy of Cain, replacing it with Paul's great question, "Lord, what wilt Thou have me to do?"

What a mighty power Charity thus becomes: Ruling the individual by his own social conscience, claiming to rule the city, state and world. All hail, most gracious Ruler, your empire has begun.

"The Expansion of Religion" was the keynote of Rev. E. Winchester Donald's great message of inspiration. Expansion is the order of the day. Expansion of the domain of charity is perhaps the most marvellous manifest-

ation of the social life of this last quarter of the nineteenth century.

Not quite yet have charity and the social conscience conquered the whole empire, going out to all men and taking in all human brotherhood. Protectionists in America ignore poor laborers in Vienna. Skilled labor tramples on humbler grades of life. National glory delights to triumph over ancient foes. Armies and navies illustrate the pride and pomp and circumstance of glorious war. Victoria's Jubilee culminates in the grandest naval spectacle ever seen. Armenia, Crete and Cuba are too remote for the social conscience to go out to them in any effective aid. Peace Societies are indeed springing up through Europe in strenuous protest against the wickedness, the economic slavery, the imbecile folly of armies and navies and lavish expenditure of increasing proportion; a stupendous crime against common sense as well as the conscience of mankind.

But if the social conscience has not girdled the earth,

### III.

#### THE WHOLE RANGE OF HUMAN FACULTIES

is summoned to aid in this fascinating and infinite work. Intellect is keenly aroused and intensely interested in the intellectual study of the countless problems growing out of suffering, defective or degenerate life, and gathers infinite statistics to be tabulated and analyzed till their honey is extracted. Sympathy is deeply stirred by all these sights and sounds of suffering, and "The bitter cry of outcast London" or New York or Boston will neither hush nor let its hearers sleep. Strong Will takes hold of one task after another with indomitable determination to set them right and renew the whole face of city life. Generosity pours out its gifts for each new cause with open hand even though carping critics like Morrison I. Swift, in that dark winter of discontent and unemployment, 1893-4, sneered at all that was given as only a trifle of what was due to the magni-

tude of prevailing distress. The Leisure of leisured men and women is offered to those in need, and vies in noble emulation with the at least equal sacrifice of time and strength offered after long hours of hard toil by many poor folk to their poorer brethren. Ingenuity is eager with fascinating magic to discover ways, new or old, to rescue sufferers from needs and conditions of infinite variety.

Thus the whole range of various powers is needed at their best. No man too strong, no woman too lovely, but that the social conscience asks all.

Friendly visiting is the corner stone of Boston's work as well as in most other cities of the United States which have followed the best lead. Boston has nearly 1000 volunteer visitors, the largest number in any city of the world, as well as a paid staff of thirteen trained and devoted experts. Brooklyn is the largest city where friendly visiting has gained a firm hold. In smaller cities like Newport the power of friendly visiting has worked wonders. How cities of the first rank like London, New York, Philadelphia and Chicago can hold their own in the fight of Satan against God, if they think they are too big, or that distances are too long for visitors to go to the poor, or conditions too terrible for gentlewomen or cultured men to go down among the slums, is too hard a question for me. Perhaps it can be answered by the College Settlements which, like Hull House in Chicago, are going as Leonidas to Thermopylæ, or let us hope as Miltiades to Marathon.

#### IV.

#### THE THOROUGH SCIENTIFIC WORK OF THE ASSOCIATED CHARITIES

needs to be considered in one more aspect. Its Bureau of Registration preserves for ready use by all having a right to use it (limited sacredly to those who are seeking to help the poor family about whom information is sought) the results of thorough investigation, continued care, consultation and



decision about applicants for aid, till these records grow into most useful completeness. Experienced workers among the poor recognize the supreme folly of trying to offer useful aid till they have got at the whole truth. Ministers and Churches on the contrary have hardly begun to learn the helpfulness of the Bureau of Registration, or the need of thorough diagnosis of new applicants for aid, or the wondrous variety of ways in which the new science of charity is learning to deal with *the needs of great cities*.

The residuum of the people, Charles Booth's Submerged Tenth, Charles Loring Brace's Dangerous Classes, the wreckage, the volume of tramp life, the army of the unemployed, reach such proportions that they can no longer be dealt with hopefully as individuals, but fill up whole areas like that famous or infamous tenth ward of New York, or like that terrible ward in Liverpool which I have called Liverpool's Dead Sea.

Pauperism is only a part of the trouble. Criminal life on the one side, difficulty in finding employment on the other, both aggravate the trouble greatly. Then we remember, as President W. G. Tucker said in his Phi Beta oration at Harvard, in 1892, "*The philanthropy which is content to relieve the sufferer from wrong social conditions postpones the philanthropy which is determined at any cost to right those conditions.*" So we are startled or fascinated by the thought that the charitable energies and the social conscience demand of us to study the CAUSES of all this mass of evil and to eradicate them speedily.

Just to see how vast and varied a task awaits the charitable forces of our times, do not try to make a catalogue, but pass in rapid review some of the departments of life of our common people which charity has branded as foul, unjust, unhealthy, inadequate.

1. Foul homes come first, malignant source of physical disease or death, moral taint or ruin, outrage on child life

defrauded of a fair start in life. Hygienic conditions horrible, overcrowding terrible. We rejoice that not merely cities and towns are awake, but the nation acts.

Read "The Slums of Great Cities" by the Labor Bureau at Washington (7th Special Report 1894). Read "The Housing of the Working People" by the same Bureau (8th Special Report, 1895, edited by Carroll D. Wright and prepared by Dr. E. R. L. Gould), the most valuable publication on the subject the world has yet seen. See how much is being done in many lands. Watch the movement to destroy the slums, move out the masses into the open fields of the suburbs, promote savings by Co-operative Banks and offer cosy suburban homes to families only a few years ago condemned to unhealthy overcrowded slum life. I must not dwell so fully on other movements which I can only touch.

2. The liquor nuisance is attacked in dead earnest. Steady progress is made against this infinite evil; source of woe and degradation, with frequent ruin of family life and blight of offspring.

3. Prison reform accepts the evident duty of improving prisoners as only a first step. Boys and girls must be saved from prison life by provision of play-grounds, innocent games, manual training, and boys' and girls' clubs, nobler conception by police of their functions, by probation under competent officers, with careful, constant and sympathetic watching over boys and girls (and indeed over adults also) who are on the ragged edge of wrong; by transplanting children into selected and supervised country homes. Our prisons are too many and too full. Their inmates, who are often victims of social neglect or outrage, cry like the rich man in Hell that society may do something to save their brothers and sisters from falling into the same plight.

4. Outings of Country Week, free country rides, open air excursions are recognized aids to health and virtue.

5. Health urges irresistible appeal not only to men of medical knowledge, but to the social conscience of all. Hospitals of course of many sweet and blessed names deal with various ills that mortal flesh is heir to; though not yet is the catalogue complete. Cottage hospitals for epileptics being among the last. Perhaps convalescent hospitals bring equal blessing with the best, offering open doors, sunshine, air and ample food to worn out victims of long hours, poor pay and desperately wretched life.

Medical skill and devotion, while always most useful servants of charity, are increasing its task in a mysterious way. Nature's stern old law, that the fit survive and the unfit perish, is now yielding to the social conscience which invokes medical skill to save all human life. The terrible fact stares us in the face that out of the slums of physical and moral filth come into life many poor little suffering children terribly equipped with evil passions, feeble wills, bodies and minds of low order. Nature would remove most of this unfit life in its youth. Science saves it. But who yet adequately conceives what a continuing and never ending responsibility follows? This world and the next must watch what comes. First of all, this world will feel the economic burden of saving and maintaining this harvest of poor life. But worse yet, unequal to compete in the ranks of labor, these beings recruit the ranks of drunkards, criminals and paupers and lower the social average. Recognition of the never ending scope of this part of the problem is all that is possible here.\*

6. Says Mrs. Josephine Shaw Lowell, "There are in New York already 105 cheap LODGING HOUSES with beds for 16,000 men, the cost per bed per night running from

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\* The death rate of Gotham Court for five years was 100 per cent. higher than in the rest of New York till at last the Board of Health prohibited it from future habitation. Do we need any longer to seek where and how criminals are evolved?



seven cents to thirty-five cents and these are acknowledged by all persons, we believe, to be an unmitigated evil. Every new lodging house, under whatever management, increases the number of vagrant and homeless persons." Read the dark, sad, fascinating story of all this life in Boston told by Mr. Alvan F. Sanborn in "Moody's Lodging Houses."

7. Labor, brave, sturdy, honest labor, the noble ranks of labor, offer countless problems for the best thought of today, not all or indeed most of them connected with charity, a thought abhorred by labor. Justice not charity is its honored and commendable cry. Yet charity in its new realm of human sympathy delights to aid every righteous effort of labor. Lord Shaftesbury roused England this last half century against the cruelties of child labor and stirred up factory legislation. Charity accepts today its full duty to destroy sweating, aid to secure just laws for working men and woman, weekly payments of wages, protected machinery, accident insurance, and so on.

8. Thrift has an especial claim on charity workers because labor leaders so often ignore it in their search for remedies by Legislation or by organizations against employers, nor seem to think it good form to summon their hearers to make brave efforts to improve their lot by their own zeal. All the more necessary that candor, courage and wisdom should somewhere be found to proclaim to working people the glory and oftentimes the great success of self-reliance and thrift.

9. Tramps, what to do with them, how to eradicate them, excite our anger; till champions, found even for them, summon society to offer them work and a reasonably easy road back to virtue and social life.

10. Unemployment casts its baleful shadow across this and every land. Enough here to allude to it as a gigantic problem.

How long, O Lord, how long must any schedule be of

human needs, ills, woes and wrongs? Let the civilization, wonderful, terrible, uplifting and downtreading, of great cities give the answer;—as far only as we have yet gone; for who dares to guess what shall be the future growth and size of cities, and what new dread evils shall come therewith, and what new divine outbursts of charity the supreme social conscience shall evoke to contend with all these new vast evils and indeed to suppress and eradicate them, as we, optimists with faith that God rules and that virtue working with God must triumph, firmly believe.

Roman Emperors provided “*panem et circences*,” bread and games, to please the populace, but their aim was mere temporary pleasure, not permanent welfare. Even the Baths of Diocletian, the most superb ruins of any work that I recall for the people’s good, hardly aimed higher. Not so with all our tasks today—to uplift the people, to improve their permanent lot in life, nay to build them into nobler men and women for this life and the world to come, nobler men in all their relations of this world and nobler men in their knowledge, love and service of God. Broad and mighty empire is thus offered by the world to Charity. Ampler functions and more stupendous tasks, but also new and mighty allies, the great forces of man’s new being. The Social Conscience rules mankind, nor rules it only, but inspires it also. Here is the future inspiration for poetic genius and literary achievement. Here is the inspiration of life among the leaders of the world.

Did not our Saviour say, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind?” And also, “Thou shalt love thy neighbor as thyself?” Here are the two forces, Church and Charity. Fatal divorce if they are separated, glorious alliance if they unite. Each needs the other with supreme need. Yet each deals largely with its own department.

Thus we come to the practical question of such urgent practical moment,

WHAT SHALL BE THE RELATIONS OF THE CHURCH AND  
THE ASSOCIATED CHARITIES

in dealing with this mighty problem of human needs in all their infinite variety, present and prospective, which in these last pages I have tried to outline?

No universal answer can be given. Conditions vary, and in varying conditions different replies would be wise. Village life might well leave to the Church, with its Ministry of God aided by lay men and women, to care for all the simpler problems of village need.

Even cities in some far away halcyon age may find Churches adequately equipped with Ministers and Assistant ministers and such well trained and numerous lay helpers that they can cope with city problems and wisely organize and successfully direct the charitable energies of the community.

But in our times and in the crowded life of cities the Church and organized charity must both put forth their utmost energies and must co-operate. My subject just now is to consider how they can best co-operate and what shall be the field and function of the Church. In diagnosing the situation, the most salient and important fact is that people are so migratory. Streams of people pour into cities and soon vanish away. Their homes are in one ward this week, but next month who knows where they live? New comers in a city have no Church connection; at least too often this is so. Not here the place to study reasons or remedies, but to deal with facts. Too often also the fact is that new comers in a city try many Churches, one after another, sending children to two or more at the same time and thus creating various relations.

The duties of the Church may then be considered with reference

1. to their own poor,
2. to the unchurched poor of the city,

3. to the poor of other cities who come near the Church, remembering always as to each of these classes and indeed never forgetting the great variety of needs and methods of dealing with needs which our earlier pages have outlined; relief being only an atom of the great whole.

## VI.

The Church owes towards all of its own poor in any and all of their varying needs prompt, adequate and tender care. Woe beto any Church which will let its own members want. Few Churches begin yet to realize what a large and varied measure of devotion this will call for. Over ten years ago one great city parish distinctly accepted this duty in a carefully drawn vote of its Visiting Committee;—

“That we recognize the duty of this parish towards the needy poor connected with the parish, and, while we welcome the kindly aid of individuals, we propose (as a rule subject to rare exceptions for suitable cause) to take exclusive care of our own poor, without calling on any organized visiting agency like the Provident Association, and least of all on the public Overseers of the Poor.”

Observe that it is only to its own poor that this duty is undertaken. Remember also that many poor parishes may not be always able financially to go to this length, in which cases, of course, relief can and should be sought and secured outside from what source is most appropriate.

What aid or co-operation do the Associated Charities ask from Churches. In addressing the active workers of a strong parish last winter as President of the Associated Charities of Boston, I reduced this request to five heads:

1. That the Church (as just stated) take exclusive, adequate and judicious care of its own poor in the way of relief.

2. That the Church aid the Associated Charities financially by taking up a yearly collection.

3. Also by furnishing a goodly number of friendly visitors to work in the Charities.

4. That the Church should accept the responsibility of dealing with new comers in the city who ought to be connected with that Church.

5. That the Church through its Minister or visitors of the poor should report to the Registration office of the Associated Charities the names of poor persons whom it aided; subject always to fit exceptions of its own known poor, and should also take one step more even as to them, such is the desperate weakness of stumbling human nature and so prone are some poor folk to couple a bit of deception with their begging and thus to seek and get relief from several sources, carefully concealing this fact from such donors, all of which is revealed if the Church almoner will go to the Registration office of the Charities and stating to the registrar that he does not wish to register any of the Church poor, *not already registered* by some one else, will ask the registrar if families with these names A. B. and C. D., &c., are already registered. If yea, the Church's gifts are reported and return information is received on the spot and always thereafter by mail. But if any such Church family has not been registered in the Charities office before, no registration is made by the Church. Thus the sacred relations are preserved of the Church to its own poor, while also the Church gains the benefit of all information gathered in the Charities office from all other sources. Co-operation as to these poor families thus becomes complete and effective between the Church and the Associated Charities.

In response to this address and appeal, the Church accepted the full measure of its supposed duty. To the fourth request this carefully drawn reply was sent a few weeks later, after due deliberation: "That the Visiting Society of this Church pledges itself to minister, through its



visitors and the clergy of the parish, to all persons connected, or wishing to be connected with this Church. But it cannot pledge itself to supply all the physical needs of those who may desire to be considered members of this Church, as the Society feels and fears that such a pledge would attract to the parish more persons than the funds available for the relief of the poor could provide for."

Weigh thoughtfully both parts of this response, the first and affirmative pledge to minister—that is spiritually—to all who may wish to be connected with the Church. No one who has worked much as a visitor of the Associated Charities among the poor can help feeling that this pledge is of vast and deep reaching significance. For think of the sad lot of new comers in a great city. Often many are friendless.

"Oh, it was pitiful,  
Near a whole city-full,  
Home she had none."

Often they are seeking work in vain. Often in their desperate poverty they know not which way to turn or what to do. (What inconceivable idiots are those critics of the Associated Charities and their motto of "Not Alms but a Friend" who sneer at the cheer and counsel of a "friend.") Often, quite as often as any of these other ills, our wayfaring poor have no Church connection, no Church to go to, no minister to speak to them of God and holy things. Too often hitherto this whole side of need has been ignored. Cruel neglect. The Church has a vast, a tremendous, a glorious duty just here in all great cities. Visitors of the Charities meet this spiritual need every day and at every turn. Not yet have they begun in Boston or in any city of which I have knowledge to recognize their privilege and duty to aid and to bring those lost sheep back to their spiritual Shepherd and their fold, their

Church, their minister, their friends in Christ. This new duty and new function of Associated Charities visitors, this new duty of ministers and Churches, need to be writ large through our city life. Co-operation of Church and Charities will receive a great blessing of our Lord as it brings home one lost sheep after another, till their number is legion.

I ask every minister and Church who may see the response of the Church just cited to think if they cannot accept and announce the same full measure of responsibility. I ask every visitor of the Charities to bear in mind the privilege of inviting ministers to care for all such needy wayfarers in a spiritual sense.

Here surely I should also repeat the caution which has always been inviolate against any semblance of proselyting. Always connect the poor with the Church of their own faith. Where may proof of religious progress in our days be more convincingly found than in the absolute freedom from any charge of proselyting of all this great outburst of charity in England and America?

## VII.

Four points now demand attention.

1. A certain danger in relief work by ministers and the Church.

2. The assured resurrection of the Church into new relations of love and influence with the working people, the masses.

3. The duty of the Church to shed a potent influence of kindness over the discussions of charitable problems.

4. The glorious privilege of its spiritual message to the charities of the world.

First, the danger in attempting physical relief is sure and serious. Ministers must allow me to say bluntly that I fear—and many wise charitable workers hold this fear even more strongly than I do—that ministers and Churches are



not yet educated and trained to deal with the problem of relief without doing far more harm than good.\*

How many ministers have the sound judgment manifested so splendidly by Dr. Chalmers in Glasgow when with judicious firmness he reduced pauperism to its lowest proportions?

Said Archbishop Whately, "Pay a man to work and he will work; pay him to beg and he will beg." Tuckerman the judicious and beloved Missionary in Boston half a century ago said: "Never teach a child to beg; the boy will grow a thief; the girl will grow up a thief, or worse."†

Arts of beggars are proverbial. Pleasure of yielding to them and giving a coin or two seems so real. Quaint old Charles Lamb is delicious in his heresy: "Give and ask no questions." No wonder then that most Ministers, till they gain wisdom with years of blunders and harm done, are too prone to be lavish with gifts of that physical relief

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\* William Law, the author of the "Serious Call to a Devout and Holy Life," and two rich friends agreed to give almost all their joint income in relieving all who applied to them and who represented themselves as in want. The result was that they attracted crowds of idle and lying mendicants. For a long time Law shut his eyes to the evil of which he was thus the occasion; until at last his fellow-parishioners were driven to present a memorial to the magistrates, entreating them in some way to prevent Mr. Law from thus demoralizing their parish.

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† Here are two anecdotes, one ancient, one modern.

A Lacedemonian said to a beggar, "If I should give thee anything I should but make thee a greater beggar, for he that gave first to thee made thee idle, and so determined thee to this base way of living."—Plutarch. A lady passed resolutely by a melancholy, whining beggar, and heard him mutter, in a tone of despair, "I must, then, I will do it!" Thinking to avert some terrible resolve, she turned back and gave him money, and then tenderly inquired what was his desperate determination. "Oh, my dear good lady," he replied, "but for your timely charity I had almost resolved to go to work."

which Octavia Hill, with a heart as warm in sympathy as lives, tells us she has learned not to make.

The mere waste of money is an insignificant factor in the problem. It is the waste of character and force done to the poor, who have too little force of character already, that does irreparable wrong. Giving drink to the drunkard meets his wish, receives his thanks, but adds to his curse. Whether it is wise and well to enlarge the sphere of relief of need by ministers and Churches is a grave question, not free from risk. My judgment is, that the duty is so solemn and so urgent that they must undertake it and with all counsel from those who love and honor them must discharge it as well as lies in their power.

Hypocrisy is another risk to be reckoned with. Serious indeed to tempt the poor into the Church with loaves and fishes and warm clothing for them and their children. What wonder if the poor are often human and make believe in order to deceive their minister and indeed themselves?

Just here the Associated Charities offer most helpful co-operation, and are ready, or ought to be, to accept from any minister or Church the care physical, not spiritual of course, of any poor person detected in hypocritical dealing or sponging on his Minister's good nature and lying down on relief, when he should be stirring himself for vigorous self-support. Well and wisely may Churches turn back to the Charities the care of these cases—exceptional may I say—not for punishment, but for firm and judicious treatment. So much for dangers, very real and far too frequent in the care by Churches of the poor, sometimes among their own families but oftener among new comers who creep in for what they can get.

Second—Is not the resurrection of the Church into new relations of love and influence with working people,

the masses, sure to flow out of this coming alliance of the Church and the Charities?

Between Scylla and Charybdis the Church must steer with wary wisdom. Avoid the errors of the past, the indiscriminate almsgiving of Bergamo and the selfish pietism of La Grande Chartreuse. But beware of absorption in the works of the world. Heed the warning of Phillips Brooks; do not choose an engineer but a man with a message from God to the souls of men. Safe from either extreme, what a mighty career opens before the Church in its relations to working people in great cities. What darker chapter has the Church had in all its history than when it allowed the alienation from it of the masses of the people to grow so deep and bitter? Is it not a question of deep interest and of uncertain answer even yet whether the influence of the Church on the masses of working people is waxing or waning? What better can the Church do than, realizing how vital this duty is to itself as well as to the people, to put on the whole armor of God for the brotherhood of man? Let us hope the papers correctly reported Bishop Potter in a recent address that from this time forward the Church is on the side of the workingmen.

To men who at their utmost can barely supply their earthly wants, mere spiritual appeal without effort or zeal to help them where their need of help is so urgent is not enough. No wonder that laboring men have turned away from the Church door even if the charge be hardly true that in going by they often look in to hiss a curse. Much blame to the Church that she has been so slow to enter the field where the example of her Saviour taught her to lead. In the noble science of sociology, if she has not been the pioneer, surely she cannot be the mere camp follower.

Well says Prof. John R. Commons (*The Church and the Problems of Charity*):

"Now I should prove a fruitless and carping Jeremiah if, in addition to what I have already said, I were unable to point

out how the Church is to meet these problems, and to show that it is possible for her to meet them. From what I have said, it follows that the first thing to do is for the ministers and Church workers to get information, and to learn general principles. Let them study the science of sociology in all its branches, as they have studied the science of theology. Magnificent work has been done in this science, and its best general and special treatises are safe guides to the student. The causes of phenomena in sociology, as in every other science, lie beneath the surface, and cannot be discovered by the beginning student from his own original observations. He needs the guidance of trained observers and philosophical thinkers. With this in view church libraries on sociology should be carefully selected, and the books circulated among the congregation. The minister should be a guide to the reading and study of his parishioners. Frequent addresses could also be secured from specialists in charities, penology, the family, labor, monopolies.

"But books and lectures can do little more than stimulate and guide. The essential method is to come into actual contact with social conditions. For this purpose there is no better way than to adopt the methods and join in the work of modern scientific charity. A charity organization society means far more than its name indicates. It is not a society for dispensing alms, but a society for investigation and friendship. It is organized Christian love, reaching to the very root of all social questions. A charity organization society touches every social problem—the problem of labor, of the unemployed, of long hours, of women and children workers, of city government; it offers the only true way of getting at the facts which I have dwelt upon. The man who has assisted in this work for even a short time can speak with assurance. He knows the actual condition whereof he speaks. I should not feel so strongly nor know so surely the terrible power of capital over labor, through the denial of the right to employment, had not work in a charity organization society brought me into contact with individual cases.

"There is no position so good as that of friendly visitor in a charity organization society for getting beneath our industrial system and understanding its true significance for the hearts and souls of men."

Third—One gift at least, that of peace and love, the Church can give to this whole realm of study and debate. Sharp and bitter words often fatally aggravate. How can we adequately appreciate the supreme value of a general spirit of sympathy pervading all these discussions? For



instance, it is much to be regretted that writers of such preeminent power as Dr. Bosanquet, Mr. C. S. Loch and Miss Dudley in "Aspects of the Social Problem" should so irritate a keen critic like John A. Hobson as to lead him to say (in the November 1896 Contemporary), "The book may, therefore, be regarded as an authoritative statement of the opposition of the propertied classes to schemes of old age pensions," feeding of school children at the public expense, public provision of work for the unemployed and other proposals of public aid for the poor and needy. Questions of such intricacy call for calm judgment in sweetest temper, quite impossible if passions are aroused and "propertied classes" are falsely portrayed as set over against schemes to improve the lot of the poor.

Wisely refraining from dogmatic decision of such hard questions, is it not a glorious function of the Church to teach champions on both sides to speak with the tongues of angels?

Fourth—What a glorious privilege falls to the Church and to the Ministry of God to *inspire* the great crusade of our awakened times against all the myriad ills of human life and to stimulate noblest charity to its divine tasks.

Even agnostics will begin to work and then to pray. Does not Van Dyke, after drawing his sombre picture of the skeptical age in which we live, find hope in the "persistent desire of many doubting spirits to serve mankind by love, self-sacrifice and ethical endeavor?"

"We see," says Van Dyke, "a new crusade of another kind; a powerful movement of moral enthusiasm, of self-sacrifice, of altruism, even among those who profess to be out of sympathy with Christianity which is a sign of promise, because it reveals a force that cries out for faith, and for Christian faith, to guide and direct it. Never was there a time when the fine aspirations of the young manhood and young womanhood of our country needed a more inspiring and direct Christian leadership."

No wonder, then, that this new career attracts mightily

all noblest souls. No wonder that they rest in firm faith that here is the dominant power which is more and more to subdue and rule the world. No wonder that men with a living faith that God, the mighty Creator and ruler of this whole Universe, is working with them, or rather that they are working with God to carry out and hasten His will and wish, rest in absolute assurance that they and He cannot fail.

Do not misunderstand. Often through the ages vain men have imagined their weak wills were the will of God. Even now in any detail who dares to be the oracle of God? But in larger ways who does not know that the Sermon on the Mount is true today and forever?

Again, let the Church and Clergy beware of preaching for or against any purely economic problem or any political issue. Glorious field enough for them remains to teach the fundamental Christian principles which should determine all political and economic issues. But who can read the long list which I have written above of practical methods which human wit and sympathy have already discovered to help the wretched, without feeling in his soul what infinite need there is that our Ministers should speak to the people like the prophets and apostles of old? Let them beware of the danger of being diverted from their own great career in order to minister to tables. Well may they inspire their congregations and the city to undertake with full measure of devotion all wise ways of uplifting suffering man, of improving his lot in life, of giving boys and girls a fair start in life, of abolishing cruel conditions, of creating an atmosphere of brotherly love between employers and employed. All this and how much more they may inspire.

In conclusion then, what are the results of this study of the relations between the Church and the Associated Charities?

1. We appreciate how vast and varied is the domain of social needs, especially in great cities.

2. Organizing Charity summons into personal service multitudes of men and women to provide remedies for every sort of social wrong or woe, and, better still, to study and remove their causes. Nay the social conscience is sweeping all men under its influence, especially men and women of noblest nature, strong in sympathy, keen in intellect and large in vision.

3. The Church and the Associated Charities must work in perfect co-operation.

4. The Church must learn practical wisdom in dealing with physical needs of all its own poor. Relief, as we have seen, is only a fraction of the whole problem of uplifting those who are down, but so far as relief is concerned, Churches must learn to give with judgment and, what is far harder and far more important, to refuse with firmness.

But outside the whole problem of relief are all those other problems of wretchedness, ten of which I have above outlined, endangered child life, criminal life, tramp life, unemployment, broken health, and so on, where the counsel and aid of experts is essential and is wonderfully helpful. Ministers and Churches can no more be expected to become experts in these various directions than they can become expert patent lawyers, oculists or surgeons. My chief reason for outlining the above partial catalogue of ways in which wretchedness needs rescue was to convince thoughtful ministers and wide-awake Churches how utterly incompetent they are to fulfil their duties either to their own poor or to the unchurched poor who come to their doors except by the fullest alliance and co-operation with and aid from organized Charity, whose special duty it is to know every practical method of dealing with distress.

5. The Church must fully meet the manifest duty of



going out with loving *spiritual* ministration to the unchurched poor whom the workers in charity are daily finding, and must learn to report to the Church.

6. The Church is entitled to rule the lives of men, and to help if not guide their thoughts by preaching the love of God and the sacrifice of Jesus with such power that the social conscience shall find in the Church its fire and food; that personal service shall be the sweet and potent rule of life; that workers in the Associated Charities shall find in the Church their daily inspiration. So shall the Church not merely preach the Word of God and the love of man, but shall make the relations between itself and Organized Charity so full of perfect co-operation as to create steady improvement physical, mental, moral and spiritual in the conditions of life among men.

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